

COLLECTED WRITINGS

OF

James White

Adventist Pioneer Library,
Ellen G. White Writings,
Comprehensive Research Edition 2008



VOLUME 1 OF 2

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of
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VOL. 1 OF 2

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Appeal on Immortality

Seventh-day Adventist Publishing Association.
Battle Creek, Mich.
Pamphlet of 8 pages
{1}

Appeal on Immortality

1. Is it reasonable to suppose that God created man an immortal being, and yet never once in his holy word informed us of the fact?

2. Is it reasonable to suppose that if man naturally possessed immortality, God's word would recommend us to seek for it, as it does in Rom. 2:7?

3. Is it reasonable to suppose, that if men were naturally immortal, God's word would so plainly assure us that "God *only* hath immortality?" 1 Tim. 6:16.

4. Is it not far more reasonable to believe that immortality is the *gift* of God through Jesus Christ our Lord? Rom. 6:23.

5. Is it reasonable to suppose that words, when found in the Bible, *must* have a meaning attached to them, which no man in his senses would ever think of attaching to them in any other book? For instance, the words *Life* and *Death*, when found in the Bible, *must* (as theologians tell us) mean *happiness* and *misery*; but, if found in any other book in the world, they would simply mean "Existence" and "Cessation of existence."

6. Is it reasonable to suppose that in all the vast multitude of passages in which Christ promised *Life*, *Eternal Life*, to his followers, he did not literally mean what he said? This he could not, if all men have immortal life by nature. In that case the wicked will live through eternity as well as the righteous.

7. Is it reasonable to suppose, in all the vast multitude of passages in which *Death* is threatened as the punishment of the sinner, that *loss of happiness* {2} is all that is meant? An unhappy man is as truly alive as the most happy being in existence; and if he be immortal by nature, will continue alive through all eternity. In no plain, common-sense language can any immortal being be said to suffer *Death*.

8. Is it reasonable to suppose that infinite wisdom would invariably use language which was only calculated to mislead mankind? or which none but doctors of divinity could unravel? Would God speak in riddles to men in the great matters which concern their salvation?

9. Is it not more reasonable, and more in accordance with the wisdom and love

of God to suppose that he would give his creatures such a revelation, as plain, common-sense people could easily understand? He has done so: if men would use their reason in reading the Bible, as they would do in reading any other book.

10. Is it reasonable to believe that men go to heaven or hell immediately at death, and then hundreds or thousands of years afterward are taken out to be judged, and to see which they deserve to be sent to? Should we deem it right to send a man to the State's prison for ten years, and then bring him out for trial to see if he deserved such a punishment? And "shall not the Judge of all the earth do right?"

11. Is it reasonable that such prominence should be given in Scripture to the doctrine of the resurrection from the dead, if that event only means a "re-union" of a lump of clay, with the conscious thinking and real man--*the soul*; and which is said by theologians to be as capable of happiness or misery, without the body as with it?

12. Is it reasonable to talk about a "death that never dies," when there is not a word in Scripture to sanction such a contradictory phrase? Would it not be equally reasonable to speak of the reward of the righteous as a "life that never lives?" Is {3} there not as much common sense in the one as in the other?

13. Is it reasonable to be so constantly, both in sermons and prayers, talking about "immortal souls," "never-dying souls," "deathless spirits," and such like expressions, when there is not from Genesis to Revelation *one single passage* to warrant the use of such language?

14. Is it reasonable to say that eternal death and eternal torment are synonymous expressions (as theologians tell us)--for how then can it be said in Rev. 21:4, "There shall be *no* more death?"

15. Is it reasonable to believe that a hell of fiery torment and ceaseless misery is to exist forever, when God says [Rev. 21:5], "Behold, I make all things new?"

16. Is it reasonable to believe in the eternal torment of the wicked, when more than two hundred passages of Scripture plainly affirm that they shall "die," be "consumed," "devoured," "destroyed," "burnt up," be as though they had not been," etc.?

17. Is it reasonable to believe that the righteous in their glorified state can be indifferent to, and unaffected by, the endless sufferings of countless millions of their fellow beings; among whom would probably be found parents, children, husbands, wives, etc.? Is it possible that they will be

destitute or deprived of qualities which are considered most lovely and godlike in this life; viz., piety, sympathy, compassion, commiseration for others' woes, etc.? Will insensibility to the woes of the wretched ever become a virtue? Will that which is a vice in this life, become a grace in the glorious future life? Is the standard of virtue thus variable, that what is vicious here, is to be gracious hereafter?

18. Is it reasonable to believe that a God of infinite rectitude will punish with eternal torment the {4} heathen who have never heard of Christ, and who therefore could not reject him? Is it possible that God can cast into one indiscriminate mass of fiery torment, the least wicked among the heathen, together with the most guilty in this Christian land? for such must be the case if their souls are immortal, and if their torment is to be eternal. There can be no degrees in that which is infinite. Is it not far more reasonable to believe the apostle's words *literally*, "For as many as have sinned without the law, shall also perish without law?" Rom. 2:12

19. Is it reasonable to believe that God is such a vindictive being, that his justice cannot be satisfied with the *death* of the offender? but that he must be constantly pouring floods of fiery wrath upon the wretched being through the ever rolling cycles of eternity?

I might multiply questions of this kind, but I forbear.

Men of reason and common sense, give your serious attention to these points. Read your Bibles again. Read carefully--read prayerfully. See if these things be true or not. Dare to think for yourselves. Do not trust to commentaries. Do not build your faith on bodies of divinity. Go to the fountain head of truth. "The words of the Lord are tried words." "The law of the Lord is perfect." This cannot be said of the writings or opinions of any man, or number of men, however wise or holy they may be. To err is human. God and his truth along are infallible. Show yourselves *true* Protestants, and cast away the "traditions of men." You have the Bible. The wisest and holiest of the "fathers" had no more. Your ministers have nothing else to guide them--at least they ought not. "The Bible, and the Bible alone, is the book for Protestants." Go then to your Bibles, and see if the God-dishonoring doctrines to which {5} I have directed your attention are found there or not. Excuse me if I tell you, that, however full of these doctrines

human books and human sermons may be, God's Bible does not contain them.

Rather, believe that man is *mortal* and condemned to die, but Christ is "come that men may have *life*, and that they may have it more abundantly." John 10:10.

"The wages of sin is *death*, but the gift of God is *eternal life*, through Jesus Christ our Lord." Rom. 6:23.

Forty Questions on Immortality

1. Who is immortal? Ans. "The King eternal, *immortal*, invisible, the only wise God." 1 Tim. 1:17.

2. Are not all men possessed of immortality? Ans. "The blessed and only Potentate, the King of kings and Lord of lords: who only hath immortality." 1 Tim. 6:16.

3. Are not all men created immortal? Ans. God "only hath immortality." 1 Tim. 6:16.

4. Is there any way be which men may obtain immortality? Ans. "To us are given exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. 1:4.

5. Is this immortality revealed by Plato or Socrates, or by familiar rapping spirits, or in nature,--or is it through Jesus Christ and his gospel? Ans. "By the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light *through* the gospel." 1 Tim. 1:10

6. Who has power to bestow immortality upon man? Ans. "the *gift* of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

7. Will God give this gift to all persons whatever their works may be? Ans. God "will render {6} to every man *according* to his deeds." Rom. 2:6.

8. What will be the portion of those who are contentious and obey not the truth? Ans. "Indignation and wrath, tribulation and anguish upon every soul of man that doeth *evil*." Rom. 2:8, 9.

9. To whom will God impart immortality? Ans. "To them who by patient continuance in well-do-ing, *seek* for glory and honor and immortality." Rom. 2:7.

10. What shall be their reward? Ans. "*Eternal life*." Rom. 2:7.

11. Upon what conditions may we obtain this blessing? Ans. "Fight the good fight of faith, *lay hold* on eternal life." 1 Tim. 6:12.

12. When do men obtain immortality? Is it at death or at the resurrection? Ans. "The

dead shall be raised incorruptible." 1 Cor. 15:52.

13. How shall those who are not dead become incorruptible? Ans. "We shall be *changed*." 1 Cor. 15:52.

14. When will this change take place? Ans. "At the last trump." 1 Cor. 15:52.

15. How suddenly will the change occur? Ans. "In a *moment*, in the twinkling of an eye, at the last trump." 1 Cor. 15:52.

16. Will this change be a change of the internal, or the external and physical, or corruptible man? Ans. "This corruptible must *put on* incorruption." 1 Cor. 15:53.

17. What, then, becomes immortal? Ans. "This mortal must *put on* immortality." 1 Cor. 15:53.

18. What Scripture will be fulfilled when this corruptible shall have put on incorruption, and this mortal shall have put on immortality? Ans. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:56; Isa 25:8.

19. Who will be raised from the dead? Ans. {7} "All that are in their graves shall hear his voice, and shall come forth." John 5:28, 29.

20. Will the unburied arise? Ans. "The *sea* gave up the dead which were in it' and death and hell [the grave] delivered up the dead which were in them." Rev. 20:13.

21. Will different classes of characters arise in the resurrection? Ans. "There shall be a resurrection of the dead, *both* of the just and unjust." Acts 24:15.

22. For what purpose will the good be raised? ans. "They that have done good unto the resurrection of *life*." John 5:29.

23. To what will others be raised? Ans. "They that have done evil unto the resurrection of *damnation*." John 5:29.

24. Will a man's destiny at last be in accordance with his previous life? Ans. "Whatsoever a man soweth that shall he also reap." Gal. 6:7.

25. What will be the portion of the ungodly? Ans. "He that soweth to his flesh, shall of the flesh reap *corruption*." Gal. 6:8.

26. What will be the reward of the saint? Ans. "He that soweth to the Spirit, shall of the Spirit reap *life everlasting*." Gal. 6:8.

27. Where now is the Christian's life? Ans. "Your life is *hid with Christ* in God." Col. 3:3.

28. How, then, should we live? Ans. "Let us not be weary in well doing; for in due season we shall reap if we faint not." Gal. 6:9.

29. What will be the fate of those who

sow to the flesh? Ans. "They shall *utterly perish* in their own corruption." 2 Pet. 2:12.

30. Is it possible for man to be utterly destroyed? Ans. "Fear him which is able to destroy both *soul and body* in hell." Matt. 10:28.

31. What is the wages of sin? Ans. "The wages of sin is *death*." Rom. 6:23.

32. Is this death merely a bodily death? Ans. {8} "The soul that sinneth it shall *die*." Eze. 18:20.

33. If the wicked turn away from his wickedness and do right, what then? Ans. "He shall save his soul *alive*." Eze. 18:27.

34. When a righteous man turneth away from his righteousness, and committeth iniquities and dieth in them," what shall be his fate? Ans. "For his iniquity that he hath done, shall he *die*." Eze. 18:26.

35. As he first dies *in* his iniquity, and then dies *for* his iniquity, what must this last death be called? Ans. "The *second* death." Rev. 21:8.

36. What is the result attained by the man who converteth a sinner from the error of his ways? Ans. "He shall save a soul from *death*." James 5:20.

37. What has God placed before us to excite us to action? Ans. "I call heaven and earth to record this day against you, that I have set before you *life and death*, blessing and cursing." Deut. 30:19.

38. How does God manifest his love to men? Ans. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

39. What is our Saviour's complaint concerning mankind? Ans. "And ye will not come to me, that ye might have life." John 5:40

40. What is the command of God to all? Ans. "Cast away from you all your transgressions, . . . for I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live ye." Eze. 18:31, 32.



An Appeal to the Working Men and Women in the Ranks of Seventh-day Adventists

Steam Press: Seventh-day Adventist Publishing Assoc., Battle Creek, Mich.
1872, Book of 168 pages

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(Numbers in curly brackets)

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PREFACE

THE organization of Tract and Missionary Societies in the several State Conferences, and, in fact, wherever our people are scattered, governed by the same constitution, to do the same work, and that work largely pertaining to the financial workings of the cause, makes it necessary that the financial condition of the several branches of the cause should be given in a work like this. Hence, in the following pages will be found just that information that every living, working, Seventh-day Adventist desires. Especially will the officers of the Tract and Missionary Societies find this work a necessary companion, and a great help in discharging their duty in establishing, as far as possible, equality in free-will offerings to the Lord.

We have not, however, entered very minutely into the workings of the several branches of this great Society, {6} choosing to let time and experience in this work manifest that which at this stage is not perfectly clear. Doubtless some errors exist in names, localities, and amounts. These will be corrected in the Office books, when pointed out.

JAMES WHITE. {7}

TRACT AND MISSIONARY SOCIETIES

THE present is an interesting and highly important era in the history of Seventh-day Adventists. Our field of labor is indeed extensive, while our number of preachers is comparatively small. It is therefore evident that our publications must do a large share of the work.

Again, the nature of our message is such that the preaching of the word without our publications could accomplish but little. The living preacher can create an interest, and cause conviction; but the clear and connected theory of the present truth must be read, studied, and clearly seen, from our

publications.

And there are hundreds of precious souls, scattered all over the wide harvest field, who received the message for this time simply by reading our publications. And there are thousands more who would rejoice with us in the clear light of eternal truth, and prepare for the coming of the Son of Man, could it be placed before them in the form of silent messengers from our Office of Publication.

Much good has already been accomplished by the circulation of our publications. But it has been seen, more recently, as this missionary work has greatly increased, that system in its prosecution {10} is indispensably necessary. During the last three years we have given for the Book Fund not less than \$6,000 worth of publications, at the lowest wholesale prices.

A portion of these has been given to comparative strangers, who appeared zealous in the cause, some of whom proved a disgrace to the cause of Christ, even while handing out our publications. We have learned that it is not always the most zealous ones who can engage in tract circulation in a judicious manner.

There are those who would circulate tracts, that cost them nothing, in a careless manner. They would throw them out indiscriminately, much as they would feed chickens. They would be very liberal with that which cost them nothing, and, of course, accomplish little or nothing. At present, broad-cast circulation of tracts is questionable, except at our large gatherings when the crowd is impressed with an important subject. Then a tract upon that subject may be circulated in the congregation to profit. Or, if those who have money to pay for publications wish to scatter them broad-cast, let them do it at their own expense. But we have felt, for more than one year past, that we were done dealing out publications free of charge to strangers to dispose of to others as they pleased.

In order to secure a judicious and wide circulation of our publications, we have been calling, during the past two years, for the organization of tract and missionary societies, that the work might be done in a manner to accomplish the most good. Several churches in different States have organized tract and missionary societies, and have done a good work. But in none of our conferences have they formed a general Tract and Missionary {11} Society, excepting the New England Conference,

where, under the leadership of Eld. S. N. Haskell, the President of that Conference, the matter has been perfected and carried forward with great success.

It has taken time, and persevering effort, to bring up the New England Conference to its present systematic and efficient action on the tract and missionary work. And one interesting feature of this work in that Conference is, that at no time in the brief history of their Society has it been as prosperous, and its members of as good courage, as at the present time. As an illustration of the efficiency of organized action, we give the following facts in the working of the New England Tract and Missionary Society:

During the first year of this Society, the annual report shows that nearly four thousand individuals have been induced to read on present truth since the formation of this Society. Some have embraced the Sabbath, many sick have been visited and prayed with, prejudice has been removed, and God has blessed the enterprise.

Amount received on donations and memberships, \$566.88

Number of members, 104

Value of publications distributed to churches and individuals at reduced prices, \$577.22

It should be borne in mind that the entire membership of the New England Conference is only 300 souls, and that the number of members of their Tract and Missionary Society at the present time is only 138.

From the quarterly report of the New England Tract and Missionary Society during the time {12} from Oct. 29, 1871, to Feb. 4, 1872, we gather the following interesting facts:

“Number of reports received, 56, which showed that about 21,300 pages of reading matter have been distributed, besides 105 bound books, of which 53 have been presented to libraries. Number of new subscribers obtained, and copies furnished: *Review*, 33; *Instructor*, 22; *Reformer*, 85. Number of sick visited, 46; families, 120.”

This Society has settled up arrearages on our periodicals, and, of course, has discontinued a considerable number; yet they have obtained new subscribers to that extent as to increase the circulation of our periodicals in that Conference. The following is from the report of their Society, taken from the *Review*, Vol. 39, No. 10:

“A list of the present subscribers for our periodicals was compared with that of Jan., 1871, which showed that there had

Collected Writings of

J. Hall,	1.00
C. A. Ingalls,	1.00
A Sister,	1.00
Mrs. C. Beach,	1.00
Julia King,	1.00
M. Thomas,	1.00
C. McCoy,	1.00
A Friend,	1.00
S. M. Stockwell,	1.00
A. Durfee,	1.00
E. Adams,	1.00
A Sister,	1.00
M. C. M. A.,	1.00
E. C. Newman,	1.00
E. Montford,	1.00
W. B.,	1.00
-----,	1.00
L. A. Dodge,	1.00
Harriet N. Lombard,	1.00
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A. Loveland,	1.00
C. Colby,	1.00
H. W. Barrows,	1.00
S. R. Barrows,	1.00
Wm. Penniman,	1.00
I. N. Pike,	1.00

{72}

D. C. Elmer,	\$1.00
E. S. Decker,	1.00
Mrs. R. Tarbell,	1.00
Charlotte McNeal,	1.00
P. M. Osgood,	1.00
A Sister,	1.00
A. Church,	1.00
John Leach,	1.00
Hattie Tuttle,	1.00
M. Cooper,	1.00
Cynthia McCoy,	1.00
E. M. Morrison,	1.00
Florence Leach,	1.00
M. A. Colby,	1.00
W. Weaver,	1.00
Joel L. Locke,	1.00
Delia Chamberlain,	1.00
A Friend, S. B.,	1.00
Olive Brooks,	1.00
Lydia M. Locke,	1.00

MISCELLANEOUS: D. Curtis, 50 cts., Harriet Evans, 85 cts., S. A. Allen, 25 cts., A. Aldrich, 35 cts., C. M. & E. M. Markillie, 30 cts., Mrs. E. B. Stephenson, 85 cts., T. K. Henry, 80 cts., Wm. Potter, 50 cts., A. Graham, 20 cts., J. Knappen, 32 cts., Bela G. Jones, 70 cts., E. W. Cheesebro, 85 cts., C. A. Osgood, 50 cts., L. L. Follett, 50 cts., Emily Wilcox, 50 cts., M. L. Dean, 50 cts., C. D. Carmichael, 50 cts., R. Adams, 50 cts., J. Adams, 50 cts., J. L. Adams, 50 cts., R. H. Cowles, 50 cts., G. W. Holt, 50 cts., M. A. Allen, 50 cts., S. Sherman, 50 cts., A. H. Page, 50 cts., J. Blair, 50 cts., Abigail Allen, 25 cts., W. Sutliff, 75 cts., R. Hool, 60 cts., W. F. Hool, 30 cts., P. Bates,

60 cts., Jane Claxton, 60 cts., M. Keys, 25 cts., H. Patch, 25 cts., A. D. Farrar, 50 cts., Silas Carpenter, 30 cts., E. M. L. Corey, 50 cts., W. G. Buckland, 40 cts., Laura M. Chandler, 52 cts., M. E. Chandler, 52 cts., A. Carpenter, 65 cts., Mrs. A. Way, 65 cts., {73} D. N. Fray, 75 cts., R. D. Benham, 50 cts., Samuel Treat, 50 cts., J. E. Titus, 50 cts., Mary E. Harris, 55 cts., Betsey Judd, 85 cts., Mary E. Bowen, 25 cts., C. Bowen, 25 cts., Jane Pike, 45 cts., S. B. Whitney, 59 cts. \$26.30

RECEIVED SINCE FOREGOING WAS PRINTED.

J. & M. Thomas,	<i>Canaan,</i>	1 share,	10.00
S. W. & E. M. flanders,	"	1 "	10.00
Chas. A. Russell,	<i>Allegan, Mich,</i>	4 shares,	\$40.00
R. Godsmark,	<i>Bedford, Mich,</i>	2 shares,	20.00
M. Hurlburt,	<i>Orleans, Mich,</i>	1 share,	10.00
E. C. Buckland,	<i>Albion, N. Y,</i>	1 share,	10.00
L. J. Hall,	<i>Weybridge, Vt,</i>	3 shares,	30.00
Whole number of Shares,			\$20,090.00
Whole amount of Donations,			7,975.98
Whole amount of Legacies,			1,755.87

Sum Total, \$29,821.85

Note: The total value of the property of the Association given in last annual report was \$60,893.09. Less than one half this sum has been donated by our people. Hence the remarkable fact, that with the blessing of God, the Association has earned (despite the high prices during the war, and bad management for a period after the war), more than one half its entire capital.]

The foregoing sums, in shares and donations, amount in all to \$29,821.85, whereas if all the friends of the cause should come up and bear their share, every brother and every sister, according to his or her ability, the sum would amount to not less than \$185,000. By the vigilant action of the officers of the Tract and Missionary Societies, and the cheerful cooperation of all the friends of the cause, we doubt not but equality in such offerings to the Lord may soon be seen. {74}

And here we invite all who have made donations, as acknowledged in this work, to add to them, so as to receive certificates of stock, from one to fifty shares each. Those who have donated less than ten dollars, can make the sums up to ten, or twenty, or thirty, or more dollars, and receive certificates as the case may be.

There should be found among our people

50 families each holding stock amounting to	\$1,000
50 " " " "	500
100 " " " "	200

200	"	"	"	100
300	"	"	"	50
500	"	"	"	30
1000	"	"	"	20
2000	"	"	"	10

Amounting in all to the handsome sum of \$185,000

These figures can be reached by simply drawing off only a little of the surplus means now in the hands of our people, for which they have no real need, for their comfort, or for happiness in this life. This sum can, and will, be reached.

SHARES IN THE HEALTH REFORM INSTITUTE

NOTE. The word "assigned" in the following list denotes that the holder of the stock has made an assignment to the Health Institute of all profits which may accrue to said stock, and the absence of the word signifies that no such assignment has yet been made.

MAINE

Bryant, Timothy,	1 share,	\$25	assigned.
Comings, Charles,	2 shares,	50	assigned.

{75}

Comings, L. D.,	2 shares,	\$50	assigned.
Davis, Charles,	1 share,	25	assigned.
Davis, Samuel G.,	1 share,	25	assigned.
Davis, Lucinda,	1 share,	25	assigned.
Flanders, S. W.,	1 share,	25	assigned.
Gowell, S. B.,	6 shares,	150	assigned.
Lobdell, Edward,	6 shares,	150	assigned.
Prescott, J. L.,	1 share,	25	assigned.
Prescott, H. M.,	1 share,	25	assigned.
Prescott, A. L.,	1 share,	25	assigned.

Amount from Maine, \$600

NEW HAMPSHIRE.

Bradford, A. A.,	1 share,	\$25	assigned.
Bradford, Mary A.,	1 share,	25	assigned.
Farnsworth, C. K.,	10 shares,	250	assigned.
Farnsworth, Harriet J.,	1 share,	25	assigned.
Farnsworth, A. P.,	1 share,	25	assigned.
Gould, Daniel H.,	2 shares,	50	assigned.
Hastings, L. W.,	1 share,	25	assigned.
Hastings, E. W.,	1 share,	25	assigned.
Jones, B. G.,	1 share,	25	assigned.
Mae, Harriet E.,	1 share,	25	assigned.
Mae, Mary C.,	1 share,	25	assigned.
Nichols, C.,	1 share,	25	assigned.
Nichols, Freeman,	2 shares,	50	assigned.
Robinson, D. H.,	1 share,	25	assigned.
Searle, Ellen W.,	1 share,	25	assigned.
Smith, A. W.,	40 shares,	1000	assigned.

Amount from N. H., \$1,650

VERMONT.

Austin, Rosalinda C.,	1 share,	\$25	assigned.
Barnes, H. W.,	1 share,	25	assigned.
Bourdeau, D. T.,	1 share,	25	assigned.

the controversy lasts, sustained by the glad hope that when the Master comes, deliverance from their influence will also come.

FIFTY DOLLARS REWARD is offered to any person who will present unquestionable proofs of the truthfulness of these statements that believers in the second advent of Christ, on the day of expectation, did put on ascension robes. Those who can produce such proofs, are requested to forward them immediately to the writer, at Greenville, Montcalm Co., Mich., and receive fifty dollars by the return of the mail.

JAMES WHITE.



Bible Adventism

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OUR FAITH AND HOPE.—NO. 1.

BIBLE ADVENTISM;

or, SERMONS on the

C O M I N G and K I N G D O M

of

OUR LORD JESUS CHRIST.

BY

ELDER JAMES WHITE.

{5}

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INTRODUCTION

Text: But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.

1 Pet.3:15.

OUR name, Seventh-day Adventists, is expressive of two prominent features of our faith and hope. As Adventists, we are looking for the personal appearing and reign of Jesus Christ. And in seeking for that readiness necessary to meet our soon-coming Lord with joy, we have been led to the observance of the seventh-day of the week as the hallowed

rest-day of the Creator.

These distinguishing features of our religious faith are unpopular. We are fully aware that much prejudice exists in the religious world against many of our opinions of Bible truth. This, however, exists mainly for want of information as to our real positions, and probably, in some degree, for the want of intelligence and piety on the part of some who have represented our views. May God help us to overcome this prejudice by a clear and intelligent defense of the truth, and by well ordered lives, and the spirit of humility {8} and love, that shall melt its way into the hearts of the people. The text suggests:—

1. A preparation of heart before engaging in the work of teaching our fellows. “But sanctify the Lord God in your hearts.” In our hearts we should set apart the Lord God as the being of our supreme love and the only object of worship. We should be cleansed from sin and should be imbued with the Spirit of God before engaging in the responsible work of teaching the truth of God to others, lest we mar the work, and create prejudice, instead of removing that already existing.

2. A preparation of the mind of study is suggested in the text. This is necessary in order to be always ready to teach those of inquiring minds. “And be ready always to give an answer to every man that asketh you a reason of the hope that is in you.” Divine truth appeals to the understanding. The people ask for reasons, not assertions merely. Those who teach should be intelligent. They should be ready. They should be “ready *always* to give an answer to every man that asketh.” The veriest novice in heavenly things may give assertions with all the confidence of experienced Bible students, and yet for want of disposition to “search the Scriptures,” and to “study to show himself approved unto God, a workman that needeth not to be ashamed,” he may not be able to give one forcible reason.

3. The people have a right to demand the reasons {9} of our faith and hope. This is clearly shown in the language of the apostle, requiring readiness to answer every man that asketh. It is also seen in the prophetic inquiry and answer, especially applicable to our time, “Watchman, what of the night? Watchman, what of the Night? The watchman said, The morning cometh, and also the night. If ye will inquire, inquire ye. Return, come.”

4. The manner in which the reasons of

our faith and hope should be given, is expressly stated,—“with meekness and fear.” In the absence of meekness, and fear to offend God, his truth is feeble, and is almost sure to be reproached. But when it is taught with meekness and fear, it appears in its beauty and strength. Christ in his life was a pattern of meekness. The first ministers of Jesus, who went forth to the world newly baptized with the Spirit of their Master, were meek men. With meekness they presented Jesus as the only Saviour of men. And with fear and trembling, lest they should fail to fulfill their high and holy mission, they went out leaning upon the strength of Him who had said, “Lo, I am with you alway.”

All who are really imbued with the Spirit of their divine Master, will manifest in a good degree the meekness which characterized his life. When such speak in defense of Bible truth, they will do it with meekness and fear. The great apostle, in view of the responsibilities of teaching the word of God, uses these forcible words: “For we are unto God a sweet {10} savor of Christ, in them that are saved, and in them that perish. To the one we are the savor of death unto death, and to the other the savor of life unto life. And who is sufficient for these things?” 2 Cor.2:15,16.

How beautiful, and how efficient will be that church whose ministry and membership bear the happy burden of truth, intelligent in the word of God, ready always, with meekness and fear, to give an answer to all who inquire for the reasons of the hope they cherish! Seventh-day Adventists are making some efforts to reach this position. Would God that our zeal in the work of preparation was proportionate to our wants and to the great work before us.

It is true that we differ in some respects with other religious bodies of the present time, and with most of them we differ widely. But we do not differ with others from choice. We do not love to differ for the sake of being odd. No; we choose to be in harmony, if possible, with our fellow-men, especially with those who revere God and his word. We believe it to be a sin to differ with others, unless there be good reasons why we should differ.

We do not believe as we do for the sake of advantages in this life. It is not always convenient to observe the seventh-day Sabbath. It is often inconvenient to be out of harmony with all the rest of the world two days in the week. We frequently sustain {11} losses of friends and worldly ad-

vantages on account of our adherence to the Bible Sabbath.

We do not believe as we do from being of the same cast of mind. We differ in respect to natural temperament and education, probably, as much as the members of any other religious body in existence.

We do not believe as we do from denominational mold. We are gathered from Methodists, Regular Baptists, Free-will Baptists, Seventh-day Baptists, Presbyterians, Congregationalists, Episcopalians, Disciples, Dutch Reformed, Christians, Lutherans, Catholics, United Brethren, Universalists, worldlings, and infidels.

Neither is it from national cast that we believe as we do. We are largely composed of native Americans, while many are gathered from the English, Welsh, Scotch, Irish, French, Germans, Norwegians, Danes, Swedes, Poles, Swiss, Italians, and others. The labor of bringing together a body of believers composed of such material, affected more or less by the religious sentiments and forms of the several denominations, with all their national peculiarities—enjoying, in a very large degree, unity of sentiment and spirit—is evidently the work of God.

Why, then, do we believe as we do? It is out of respect for the Bible we love, and the God of the Bible we revere, that we believe what we do, and are what we are. The governing principle of our faith and practice, as Seventh-day Adventists, is our respect for the {12} great God, his living word, and the recompense of the reward.

Our people have adopted a denominational name which expresses the two leading features of our religious faith. We are Adventists, and are observers of the ancient Sabbath of the Lord. The reason why we are Adventists is because we take the Bible as meaning just what it says. And why should we not believe that when God speaks to his people his words mean what they say? If he does not mean what he says in his word, then pray tell us what he does mean. If his words do not have their plain, simple, and obvious meaning, then the Bible ceases to be a revelation, and God should give us another book to tell us what this one means. But the Bible is its own interpreter.

We admit that the Lord in his word has used figures and parables, but in every case these are explained in the context. In all cases where there are no unmistakable proofs that a figure is employed, we should understand the sacred Scriptures

as meaning word for word just what they express. Figures are given for the clearer elucidation of the subject. Certainly the Author of our blessed Bible has not introduced parables to obscure his meaning, and confuse our minds. Young speakers sometimes employ figures more intricate than the subject they wish to illustrate. The Lord does not do this. It is said of Dr. Scott, who published an edition of Bunyan's Pilgrim's {13} Progress, with notes, that he gave a copy of the work to a poor washer-woman of his parish. A few days after, he met her, when the following conversation took place:—

“Have you read the book I gave you?”
 “Yes, sir.” “How do you like it?” “Very much.” “Do you understand it?” “I understand what Mr. Bunyan has said very well, and I hope in a few days to be able to understand the notes.” A poor compliment indeed for the Doctor's notes! This simple-hearted, sensible woman knew no other way to understand language, only that it meant what it said.

We are Seventh-day Adventists; but an Adventist is not necessarily a time-setter. From the fulfillment of prophecy, and the signs of the times, we believe in the soon advent of our Lord; but we are not time-setters; we do not hold to any future, definite time. The great Second Advent movement brought us to the time of waiting for the advent of Christ, which is the especial watching, praying time, in view of the nearness of that event. Probably no text of Scripture as fully expresses our real position as the words of our Lord: “Take ye heed, watch and pray; for ye know not when the time is.” Mark 13:33. We hold that the Adventists were correct on three fundamental points out of four.

1. They were correct as to the premillennial second appearing of Christ. No doctrine is more plainly stated, and more fully sustained by direct Bible testimony, {14} than the personal appearing and reign of Christ. And, whatever may be said of the Adventists, this fact will not be denied, that hundreds of ministers who believed the coming and reign of Christ to be *spiritual*, have given up their mystical interpretation of the Scriptures, and have adopted the literal; consequently they are Adventists. Among these are revivalist Moody, and Mr. Patterson, author of “Fables of Infidelity, and Facts of Faith.”

2. The Adventists were correct in their application of the prophetic symbols of Daniel and John. In this application,

they are sustained by Protestant expositors of note.

3. They were also correct in their application of the prophetic periods. The dates fixed upon have stood the test of the most rigid criticism.

4. But we were mistaken only in the event to occur at the close of the prophetic periods. Hence the disappointment; but that disappointment is now seen, in the light of the heavenly sanctuary, to be a fulfillment of prophecy; hence a sign of the soon coming of Christ.

But if it be objected that the Second Advent movement could not have been in harmony with Providence, in fulfillment of prophecy, because those who engaged in it were disappointed, then we suggest that, if God's people never have been disappointed on the very point of their expectation when prophecy was being fulfilled in their experience and history, then it {15} may be that prophecy has not been fulfilled in the Advent movement. But if one instance can be shown in Sacred History where prophecy was fulfilled by those who were entirely incorrect on the vital point of their confident expectation, then, after all, prophecy may have been fulfilled in the great Second Advent movement of 1840—4. This matter should be fully tested.

The prophet of God had uttered these words about five hundred years before their fulfillment: “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass.” Zech.9:9. In fulfillment of this prophecy, while Christ was riding into Jerusalem in the very humble manner expressed by the prophet, the chosen twelve and the shouting multitude cried, “Hosanna to the son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!” Matt.21:9. The people, and even the disciples, did not as yet understand the nature of Christ's kingdom; and they verily thought that Jesus would on that occasion claim his right to the throne of David, and then, and there, be crowned king of Israel.

And when Jesus was requested to rebuke his disciples, he replied, “I tell you that if these should hold their peace, the stones would immediately cry out. “Prophecy had gone forth, and must be fulfilled, if the {16} Spirit of God from necessity should call hosannas from the very stones.

But the people did not understand the nature of prophetic fulfillment of their time;

and their disappointment was complete. In a few days they witnessed the dying agonies of the Son of God upon the cross; and as Christ died, their hopes in him died also. Nevertheless, prophecy was fulfilled in the ardent hopes as well as the triumphant hosannas of those who were so soon overwhelmed with bitterest disappointment.

Again, there were three distinct messages to be given, symbolized by three angels in Revelation 14:6—12. The first announced the time of the Judgment as at hand. Had Christ then come, when would the second message have been given? Not after the second advent, certainly. Therefore there must be a delay, and a disappointment, to give room for the second and third messages.

Sermon One. **THE MILLENNIUM.**

TEXT: And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. Rev.20:4,5

THE word millennium signifies a thousand years. There is a general agreement in applying the word to the period named in the text; but all do not agree as to the character of the millennium. The popular view of this subject is, that the world is to be converted, and that all men will become holy. This happy state of things, it is said, will continue one thousand years, during which time Christ will reign with his people spiritually. And at the close of the millennium, Christ will come the second time, and the judgment will take place.

But the sacred Scriptures do not teach that at any period of time all men will be converted to God. There were but few righteous men from Adam to Moses. And their numbers in the Jewish age, compared with the multitudes of the unbelieving, were very small. Neither does God's plan in the Christian age embrace the conversion of all men. The gospel must be preached to all nations. Thus God visits "the Gentiles to take out of them a people for his name." Acts 15:14 Among the finally saved will not be found all of any one generation, or all of any one nation; but some out of every age and every tongue will join {18} in

the song to the Lamb: "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Rev.5:9.

From the very nature of the case, the conversion of the world is an impossibility. God is the same during all time. He deals with men and nations impartially. The devil is the same, excepting that the experience of six thousand years has made him more artful in seducing men and women into sin. The fallen race is the same, only that each succeeding generation degenerates physically, mentally, and morally, till the world becomes fully ripe for her final doom. This is seen in the metallic image of Dan.2. Here five universal kingdoms are the subject of prophecy. Four of these pertain to the mortal state, one to the immortal. The four earthly monarchies, Babylon, Persia, Grecia, and Rome, are severally represented by gold, silver, brass, and iron. We not only see in the symbol the depreciation of value from gold to silver, to brass, and to iron; but the last divided condition of earthly governments, just before the opening glories of the immortal kingdom, is represented by iron mixed with miry clay.

God's plan to convert sinners, and to save all who would obey him, and believe in Jesus, has been in operation about six thousand years. A crucified and risen Jesus has been preached with the Holy Spirit sent down from Heaven for more than eighteen centuries; yet the world has not been converted. And the prospect of its conversion to Bible holiness never looked darker than at the present time. In the forcible words of another we would inquire: {19}

"And what are the present prospects of a church that has set out in all confidence to convert the world? How may those now putting on the harness boast of greater expected success than is warranted by the experience of those who have put it off after having fought the good fight? The prophets could not convert the world; are we mightier than they? The apostles could not convert the world; are we stronger than they? The martyrs could not convert the world; can we do more than they? The church for eighteen hundred years could not convert the world; can we do it? They have preached the gospel of Christ; so can we. They have gone to earth's remotest bounds; so can we. They have saved 'some;' so can we. They have wept as so few believed their report; so can we. They have finished their course with joy, and

the ministry they have received to testify of the gospel of the grace of God; we can do the same. Can we reasonably hope to do more? 'It would take to all eternity to bring the millennium at the rate that modern revivals progress,' said the venerable Dr. Lyman Beecher, before a ministerial convention, held close by old Plymouth rock. And what hope is there that they will progress more rapidly? Is it in the word of God? Glad would we be to find it there. Sadly we read that 'evil men and seducers shall wax worse and worse, deceiving and being deceived.'

"Has God a mightier Saviour—a more powerful Spirit? Has he another gospel which will save the world? Where is it? Is there any way to the kingdom other than that which leads through much tribulation? Is there another way to the crown besides the way of crosses? Can we reign with Him unless we first suffer in his cause? {20}

"No doubt the world might be converted if they desire to know the Lord. And so, had all who heard received with gladness the word of God, the world might have been converted within twenty years of the day of Pentecost. If each Christian had brought one single soul to God with each successive year, the calm splendors of the millennial era might have shone upon the declining years of the apostles of Jesus Christ. But instead of this, ages of darkness came on. The world did not repent, but the church apostatized. If the gospel were to convert the world, we should have seen tokens of it ere this. But where are such omens to be found? Shall we look at Judson, who labored ten long years before one sinner yielded to the claims of the gospel? Shall we look to the dense darkness of the heathen world? Shall we look at the formalism of the professed church? Shall we look at the wide extension of infidelity? Shall we look at the abounding of iniquity and the waxing cold of love? Shall we look at a world where eighteen hundred years of toil and tears have not brought one-twentieth part of mankind even to a profession of true Christianity; and where not more than one-fifth claim for themselves the dubious title of Christian nations? Shall we look over a world in which we cannot find one nation of Christians, nor one tribe of Christians, nor one city of Christians, nor one town of Christians, nor one village of Christians, nor one hamlet of Christians, save here and there where a questionable faith has led a few, with hypocrites even then in their midst, to withdraw themselves

acteristic statements from his pen, written in February, 1872, about forty days before his death:—

“God bless you, Sister White, for your favor of yesterday, the 13th. You say I must have good, nutritious food. I learn from report that I am starving myself, and am withholding from my daughter, who is with me, and alone a good part of the time in my absence; and that when I ask a blessing at my table, I ask the Lord to bless that which I may eat, and not that which is on the table. This is what I am not guilty of, nor ever was in all my family worship for some fifty years, but *once*; and I do greatly marvel how my industrious neighbors found out this one exception. But I will tell you the circumstance.

“Several years ago I was with the church in Vassar, Tuscola Co., Mich., and was invited to address them and their children in a barn on the Fourth of July, and also to take dinner with them. The tables were soon up, and loaded with tempting eatables; and I was invited to ask the blessing. The swine’s flesh upon the table I knew was abominable and unclean, and that God had positively, by law, forbidden the eating or touching of it. See Lev.11:7,8 (*law*, verse 46); also Deut.14:1-3,8. I therefore very quietly distinguished, and asked a blessing on the clean, nutritious, wholesome, *lawful* food. Some whispered, and some smiled, others looked, and so on. {256}

“Starving, with more than enough to eat! Now allow me to state what, by the providence and blessing of God, we have in our house from which to choose a daily bill of fare:—

“GRAINS.

“90 pounds of superfine white flour.

“100 pounds of graham flour.

“5 bushels of choice garden corn.

“Pop and sweet corn in abundance.

“Cornmeal, rice, and oatmeal.

“Cornstarch, butter, sugar, salt.

“VEGETABLES.

“Three varieties of potatoes.

“Sweet turnips, parsnips, squashes.

“Two varieties of onions.

“FRUITS.

“11 cans of preserved sweet peaches.

“6 cans of sweet grapes.

“Strawberries preserved and dried.

“Quince and grape jelly.

“Tomatoes by the jug.

“20 pounds of dried sweet peaches.

“Box of Isabella grapes, almost consumed.

“Three varieties of apples and quinces.

“But the people say, and think they know what they say, that he refuses to furnish his table with tea and coffee. That’s true! They are poison. Some thirty-five years ago I was using both tea and coffee. After retiring from a tea-party at midnight, my companion said, ‘What is the matter? Can’t you lie quiet and sleep?’ ‘Sleep! no,’ I said. ‘Why not?’ was the next question. ‘Oh! I wish Mrs. Bunker’s tea had been in the East Indies. It’s poison.’ Here I forever bade adieu to tea and coffee. After awhile my wife joined me, and we banished them from our table and dwelling. That’s the reason they are not on my table.

“They say, too, that this man does not allow any ardent spirits or strong drink in his house. That’s true. Please hear my reason: Fifty years ago I was by myself on the boundless ocean. My thoughts troubled me. Said {257} I to Him who always hears, ‘I’ll never drink another glass of grog or strong drink while I live.’ That’s why I have no intoxicating drink on or about my premises.

“Well, there is another thing that he is fanatical about, and differs from more than half his country-men. What is that?—He will not have about him nor use any tobacco. Guilty! My reason: Forty-eight years ago I was away toward the setting sun; our gallant ship was plowing her way through the great Pacific. During the night watch we were called to take some refreshment. I then tossed my chew of tobacco into the ocean, never, no, never, to touch, taste, or handle any more. And allow me to say that when I had gained the victory over this deadening, besotting, benumbing vice, I went on deck the next morning a better man than ever I was in all my former life. Why?—I was free. I could appreciate God’s handiwork in sea and sky, even in the tumbling, rolling waves. I could breathe freely, inhaling the pure air of heaven, and shout. I was a free man.

“Therefore, if any demand is ever made on me for tobacco, tea, coffee, or strong drink of any kind that intoxicates, they must present an order from the Court above.

“Here comes half a barrel of graham crackers, and a lot of farina, a national breadstuff of the native South Americans. I think I am now well supplied with good, nutritious food. And if there is any lack, I have some good, faithful brethren who seem to be waiting to serve me.

“I am your brother, now on retired pay in Monterey, Mich. “JOSEPH BATES.

“Feb. 14, 1872.”

Elder Joseph Bates died at Battle Creek, Mich., March 19, 1872, in the eightieth year of his age. His last hours, though characterized by pain such as few men have been called upon to pass through, afforded marked evidence of the superiority of faith in Christ over bodily suffering and the prospect of certain and rapidly approaching death. {258} Having in early manhood chosen the service of God, and having for many years faithfully endeavored to live the life of the righteous, his last end was such as those alone can expect who have sedulously endeavored to preserve a conscience void of offense toward God and man.

As we close this sketch, we are impressed with the words of Paul, prompted by a review of his own past life, and the reward of the glorious future: “I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.” ELDER J. N. ANDREWS.

John Nevins Andrews was born at Poland, Maine, July 22, 1829. His paternal ancestors were among the early colonists of this country, having landed at Plymouth eighteen years after the arrival of the Mayflower, and settled at Taunton, Mass. In the Indian wars that followed, nearly the entire family were massacred. As the male members of the family, with the exception of one sick boy, who remained at home, were at work in a field, the Indians surprised them, and got between them and their guns. They were men of high stature, and of great physical strength; and in their determination to sell their lives as dearly as possible, they tore up trees of considerable size, and used them as weapons. But the contest was unequal, and the well-armed Indians killed them all.

“Both my grandfathers,” says Elder Andrews, in a sketch from his own pen, “served in the Revolutionary War. Their names were David Andrews and John Nevins. The name of the latter was given to me. Grandfather Nevins was a man remarkable for his piety and kindness of heart. He lived to be very aged. {259}

“My earliest religious conviction was at the age of five years, when I heard a discourse by Daniel B. Randall from these words: ‘And I saw a great white throne, and Him that sat on it, from whose face the

earth and the heaven fled away.' So vivid was the impression made upon my mind that I have rarely read the passage without remembering that discourse. But it was not until I was thirteen years old that I found the Saviour. This was in January, 1843. I then became deeply interested in the doctrine of Christ's near coming, and I have ever since cherished this faith."

Elder Andrews entered upon the work of the Christian ministry in 1850, at the age of twenty-one, and for twenty-seven years has been a close fellow-laborer and an intimate friend of the writer. He is tall, with slender chest and massive brain. When he entered the ministry, he was afflicted with sore throat and a cough, and it was the general opinion among his friends that consumption would terminate his life in a few years. His thirst for education was great, yet he could spare neither the time nor the means to take a regular course in school.

His labors as a preacher and writer have been excessive, and he has taxed his strength severely by continuous study. Yet his health has been improving since 1864, when his attention was called to the subject of health reform. As we have before stated, his prospects for life and health, when he entered the ministry in 1850, were most gloomy. And that he should recover health while laboring intensely hard, depriving himself of seasons of recreation, and frequently cutting short the proper periods of sleep, furnishes the strongest proof of the benefits of hygienic reform.

In 1871 a personal friend requested him to write his experience for another friend in Providence, R. I. Of this request Elder Andrews says:—

"In asking me to write directly to his friend, my correspondent truthfully remarks that 'many people will not believe what appears in papers or periodicals, but a {260} personal account will always suffice to remove old prejudices.' Now there is a reason for this unbelief and distrust that is certainly very weighty. The press teems with accounts of wonderful cures wrought by such and such medicines; and the point of each statement is this: 'If you would have health, buy this marvelous remedy.' Sensible people long ago decided that these certificates were in the great majority of cases entirely unreliable, and that they were formed for the manifest purpose of enriching the proprietor of 'the matchless sanative' that they respectively extol.

"Now, why should not health reformers be as generally and as promptly discred-

ited as should the venders of the various 'magic cordials' and 'healing balsams' everywhere offered 'for the relief of suffering humanity'? They should, if they can be justly classed together. And if the same principle governs the action of each, then let them share in the same condemnation.

"But observe the contrast: The advocates of the hygienic system declare, as a fundamental principle, that health can be regained or preserved only upon condition that we 'cease to do evil and learn to do well;' while the dealers in the aforesaid wonderful preparations severally state, as one of the most convincing reasons for the use of their respective medicines, that 'no change of diet or of habits of life is required in order to be benefited by this wonderful remedy.'

"The first party declares that the restorative power exists only in the vital forces which God has given us; the other, that it is to be found in drugs. The one affirms that the restorative power within ourselves can alone give us health, but will do it only upon condition of abstinence from wrong habits, and of simple obedience to the laws of our being. But the other replies in derision, 'This is all humbug; you may eat, drink, and act as you will, without any danger of evil consequences, provided you freely use my healing balm.'

"Which of these parties is entitled to our confidence? {261} One of them asks no money, but insists that we govern ourselves by the laws which the Author of our being has established within our own organization. The other bids us freely disobey, and promises us immunity from evil consequences on condition that we use the medicines which they desire us to buy at their hands.

"We know which of these two kinds of teaching is the more enticing to the multitudes; but would it not be well to ask which is the more reasonable? One of them declares that obedience to the laws of life is the one condition upon which we can have health. The other asserts that God has provided means whereby men may deliberately disobey those laws, and yet escape the consequences of that disobedience; and that that means is something known only to the ones who say this, and to be had only on condition that you pay them well for it. On which side are reason and common sense? on that of self-control, or on that of self-indulgence? And which of these two classes is attempting to get your money upon false pretenses?

"I am a firm believer in the principles of health reform. I have cause to be such. My judgment is convinced that its principles are reasonable, and just, and true. Moreover, I have proved them true by the test of actual experience. In this thing, therefore, I speak not merely that which I have heard, but I also testify that which I know. I believed in the health reform when I first learned its principles, because to me they were self-evident truths. But there is no teacher like experience. Ever after I was first instructed in this system, I believed it to be true; but the experience of seven years enables me to speak now as one who knows whereof he affirms.

"I do not attempt to instruct the people in physiological and hygienic science. There are plenty to do this who are fully competent to the task. I speak rather as members of the church bear testimony after the sermon of their pastor, not to give instruction in the doctrines set forth, but to declare that I have proved these very things {262} to be true, and to testify that I know the certainty of that wherein we have been instructed.

"And why should I not speak with much assurance? I know what were the difficulties under which I labored eight years ago, and I well understand that my present condition is in marked contrast to my state at that time. Then I was a feeble man from head to foot. Now I have found entire relief from all the difficulties under which I suffered, and in God's merciful providence have excellent health.

"I can hardly recall any period of my early life in which I was a possessor of firm health. In boyhood, my growth was rapid, but I never saw the time when my physical strength was fully equal to that of most of those of my years. I loved severe study much more ardently than I did any of the sports and pastimes of my associates. From my earliest childhood I was taught to shun evil associates, and was warned against intemperance in every form in which my parents understood it to exist; but I was not instructed in the principles of hygiene, for neither my father nor my mother had any just knowledge of these.

"I was kept from the use of tobacco, and from even tasting strong drink; but I learned almost nothing of the evils of unwholesome food—at least, of such as was common in our own family. I did not know that late suppers, and 'hearty' ones at that, were serious evils. I had no idea of any special transgression in eating be-

tween meals; and though this was mostly confined to fruit, I did herein ignorantly transgress to a very considerable extent. I supposed old cheese was good to aid digestion! Do not smile at my folly; unless my memory is at fault, I had learned this out of 'standard medical works.' As to mince-pie and sausage, I had no thought that these were unwholesome, unless too highly seasoned, or, as it was termed, 'made too *rich*.' Hot biscuit and butter, doughnuts, pork in every form, pickles, preserves, tea, coffee, etc., etc., were all in common use. Of ventilation I understood {263} almost nothing. And I might continue to enumerate the particulars of my ignorance of vital hygienic truth, but it would be easier to tell what I knew than to attempt to mention that which I ought to have known but did not.

"But I must also expose my ignorance, by confessing that I had little other idea of headache, dyspepsia, nausea, fevers, etc., than that these were, for the most part, wholly beyond our control, and that, like the various phenomena of nature, they were ordered by God's hand, and man had generally no agency therein. Do not smile at this strange notion. It is strange, indeed, that such ideas should prevail; but that they do prevail, even now, you may satisfy yourself by calling out the ideas of the very next person you meet.

"When I entered the Christian ministry, at the age of twenty-one, I did not enjoy firm health. Though in no sense an intemperate man, as the word is commonly used, I did, nevertheless, have no just idea of Christian temperance. However much I lacked in other respects, I did not lack in zeal to labor in the work I had undertaken; and I think I may say in truth that I felt in some degree the responsibility of my calling. My anxiety of mind was constant, and oftentimes extreme. Associated with a few others in the defense, or rather in the attempt to advance, an unpopular truth, there fell to my lot a heavy burden of anxious care, and the necessity of much overtaxing labor, oftentimes requiring not the day merely, but much, or even all, of the night.

"But one cannot violate the laws of his being, even in the best of causes, without suffering the consequences; and so I found, to my own cost. Had I understood the laws of life in the right use of food, and in the principles of hygiene generally, I could have gone longer than I did in the exhausting labor which I attempted to sustain. But, in short, my story is this: In

less than five years I was utterly prostrated. My voice was destroyed, I supposed permanently; my eyesight was considerably injured; I could not rest by day, and I could not sleep well at night; {264}

I was a serious sufferer from dyspepsia; and as to that mental depression which attends this disease, I think I have a sufficient acquaintance with it to dispense with it in time to come, if right habits of life will enable one to do so. On arising in the morning it was very generally the case that the sensation in my stomach was as though a living creature were devouring it. Often, without apparent reason, very great prostration would come over me. My brain, from severe taxation and from ignorance on my part of the proper manner of performing brain labor, had become much diseased, and seemed to be undergoing the process called 'softening.' It was only at times that I could perform mental labor to any extent. I was considerably troubled with salt-rheum, which made the middle finger of each hand raw on both sides much of the time. I had plenty of headache, though I thought little of that. But I had one difficulty which made life a heavy burden to me. I had catarrh to such an extent that my head seemed to be incurably diseased. I will not describe its disagreeable peculiarities, but will simply say that I have not often seen persons who have it in so very bad a form as mine. No other ill of life ever gave me such trouble as this. My general strength was prostrated; I was a burden to myself, and could not but be such to others.

"Some nine years of my life elapsed after my general prostration, before I learned anything of consequence respecting the subject of health reform. During this time, from laying aside mental labor to a large extent, and working in the open air, I had received considerable benefit so far as my general strength was concerned. But I need not further state my own troubles in the past. Thank God that I can say 'in the *past*.' For the opportunity to say this, I am indebted to the health reform."

In the *Health Reformer* for 1872, Elder Andrews related his own experience and that of his family in adopting health reform. From his narrative we quote:—

"My attention was especially called to this subject in the early part of 1864. At that time my son Charles, who {265} was then six years of age, was in a very critical condition. His left leg was withered its entire length, and was much smaller than his

right one. Fortunately, however, it was not shorter than the other. His left ankle was greatly enlarged from a scrofulous deposit, which was almost as hard as bone. The ankle joint was therefore almost entirely stiff. In hobbling along, for he could not be said to walk, he turned his foot as far round as the foot can be turned, so that the toe was something more than at a right angle with the other foot, and actually pointed back. His general health was much impaired. He complained much at night of pain in his back. His difficulties began when he was about two years of age, and gradually reached the state which I have described. My wife and I were deeply distressed. We often prayed God to teach us what to do. We had our son examined by physicians and surgeons, but they were quite at a loss what to say to us."

It was finally decided to place the child where he could receive hygienic treatment. Elder Andrews continues:—

"Fifteen weeks of strict hygienic living and of judicious water treatment wrought in my son a change little short of miraculous. He walked in a natural manner, the enlargement of the ankle joint had nearly disappeared, and the withered leg had begun to grow. He continued to gain in health and strength, for his mode of life at home was the same as that under which such great changes had been wrought. His health became firm, and his left leg became equal in size and strength to the right. He has possessed vigorous health to the present time. When we placed him under hygienic treatment, his mother and myself determined to fully adopt the principles of health reform, and this we did in serious earnest, not with any particular expectation of benefit to ourselves, but because it seemed plainly right. I certainly had no idea of any manifest personal advantage in the recovery of my own health. {266}

"We adopted the two-meal system, and have strictly adhered to it till the present time. We put away from our table, spice, pepper, vinegar, etc. We also put away butter, meat, and fish, and substituted graham for fine flour. But we endeavored to secure plenty of good fruit, and, with our vegetables and grains, we have always used some milk and a very little salt. We have strictly abstained from eating anything except in connection with our meals, and have taught our children to act on this plan. For a space of time we took a brief season for rest each day, before the second meal. This plan of rest-hour, however, we have

not regularly followed for several years past, but have occasionally regarded it, as necessity has demanded. But we have tried faithfully to follow the hygienic system in every essential point. And now to state its consequences in my own case:—

“1. One of the first results which I observed upon the change made in my diet, was that my food had once more the keen relish which I can remember it possessed in my childhood, but which it had long since lost.

“2. Headache, dizziness, nausea, and the like, were gone.

“3. But several months elapsed before I found any increase of strength. Nor is this strange when I state that, though I made so great a change in my living, and withal omitted the third meal, I did, nevertheless, continue my labors as before the change. But after some months I became sensible of an increase of strength, and this continued to be the case till I could say in strict truth that I possessed greater strength and power of endurance than at any former period of my life.

“4. One of the immediate consequences of omitting my third meal was entire freedom from morning faintness. When I dispensed with suppers, I also closed my acquaintance with what seemed to be a living creature gnawing in my stomach each morning before breakfast. I thus found that it was not the lack of food of which my stomach complained, but quite the reverse. It had toiled all night to dispose of the supper, when it should have had rest. {267}

“5. And as to the strength derived from a hygienic diet, I have this testimony to bear, that whereas I often suffered from faintness under the common method of living, I have no recollection of one case of this kind in my own experience for the whole period of my present course of life. I have often remarked that I can omit one of my two meals with less inconvenience than formerly I could one of the three.

“6. As the direct consequence of omitting unhygienic articles from my diet, my salt-rheum has wholly disappeared. Boils used to be frequent with me, but I have not had one in eight years. And the painful sores which came upon my under lip every few weeks in former years, have absolutely discontinued their visitations. These things I attribute largely to the entire disuse of butter.

“7. When I adopted the health reform, I had, as I supposed, an incurable catarrh. I was ignorant of the fact that it was caused

by an inability of the liver to keep up with its work while its owner was continually taking into the stomach substances which would vastly increase its work beyond the design of the Creator. But after some months of correct living, especially in the matter of diet, I found some intervals of relief from the terrible scourge. Then it seemed as bad as ever. Then after a time there came a longer period of relief. Then again a relapse, and then a still longer season of freedom. So it continued for nearly two years, when to my great joy it ceased to come back at all.

“I owe to God a debt of gratitude for the health reform, which I can never repay or even fully express. It is to me something sacred, constituting, as Christian temperance, an essential part of true religion. In one respect only do I knowingly allow myself to transgress, and that is in the endeavor to discharge the responsibilities which devolve upon me, which sometimes requires a large part of the twenty-four hours. Yet with the strength derived from correct living in other respects, I hope not to destroy myself by thus laboring at times beyond what I would approve in secular business.” {268}

[Some years after the paragraphs above quoted were written, Elder Andrews went to Switzerland, where he labored most arduously for many years in the establishment of the Central European Mission, located at Basle. While he lived, almost the entire burden of this important work rested upon his shoulders; and under the pressure of great responsibility, cares, and duties to which he had not been accustomed, and of the new and perplexing difficulties incident to pioneer work in a foreign field, the disposition to labor far beyond his strength, which for many years had led him to deprive himself of proper opportunity for sleep and recreation, was indulged even to a greater extent than in previous years. In addition to this extraordinary strain upon his physical powers, he was in a new country, where health principles were little known, and was surrounded with most unfavorable conditions as regards diet, ventilation, and the disposal of waste. For years the house in which he lived was thoroughly permeated with sewer-gas. Surrounded thus with conditions most inimical to health, it is not surprising that Elder Andrews finally succumbed to the pressure of untoward circumstances. Oct. 21, 1883, at the age of fifty-five years, he died of consumption, after battling for

more than three years with the disease. He continued his labors almost to the very close of his life. Few men have left behind them a record of greater purity of life, or of more earnest effort for Christ and humanity. His indefatigable labors did more, perhaps, than those of any other man, to develop the Bible evidence of the views advocated by this people; and the debt of gratitude which we owe him should lead us to study earnestly the principles that he loved so well, and to emulate his noble example in a life of temperance and self-sacrifice, and of devotion to the good of others.]



The Bible Sabbath

1851, Book of 64 pages

THE following articles and extracts are a careful selection from the publications of the Seventh-day Baptists. We send out this choice work with the expectation that those, who “delight in the law of God,” will be much instructed and blest in reading the clear, comprehensive and irrefutable arguments which it contains. Though the Sabbath is one of the most simple truths of the Bible, yet we are thankful for the comfort and strength which we have received from the publications of the “American Sabbath Tract Society,” especially their “History of the Sabbath.”

We trust that this work will be the means, with the blessing of God, of leading many to observe ALL of the commandments of God, and no longer violate the fourth by treading down the Bible Sabbath.

JAMES WHITE.

Paris, Maine, January, 1851.

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